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1918

A BRIEF
HISTORICAL SKETCH
OF THE
CATHOLIC CHURCH
ON
LONG ISLAND.

BY PATRICK MULRENAN,

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NEW YORK:
P. O'SHEA, 27 BARCLAY STREET.
1871.

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P R E F A C E.

ABOUT nine months ago, I commenced to write for a New York daily paper a series of Catholic articles which, owing to the deep interest they awakened among Catholics, have been continued, week after week, down to the present time. Catholic progress in Brooklyn supplied the subject-matter for many of those articles; and at the request of numerous friends I consented to publish, in book-form, a brief sketch of the Catholic Church on Long Island. I was led to believe that the priests and people of Brooklyn would read with interest, an account—no matter how brief—of the great things they have done together in a few short years, and peruse with pleasure the

pages which recorded their triumphs in the cause of education, charity and religion.

Within forty years the Catholics of Brooklyn have increased in number from one thousand to one hundred and fifty thousand ; indeed, during the last fifteen years, their progress is unprecedented in this country, if New York may be excepted. It is a mistake to suppose that because this sketch is brief, it cost me little labor. I could have written a book of six hundred pages during the time I have spent turning over the files of the *Herald*, and other journals, to find the dates I have given in the first and second chapters of this little volume. The date of the dedication of a church, whether built of wood, brick, or marble, should be preserved with jealous care by Catholics, because it is the House of God. How many precious memories, connected with Catholic progress in this country, have perished because there were few self-sacrificing enough to preserve them ! How many brave Irish missionaries have fallen unnoticed into the grave, because there was no

loving hand to record their labors, their sacrifices and their triumphs! The Vandalism which would fain cast the veil of oblivion over the lives of Catholic missionaries, is opposed to religious progress and injurious to the dearest interests of Catholic youth. I trust that the dawn of a happier era is approaching, and that the time is not far distant when buried memories will be disentombed, and justice done to the forgotten brave who fought the good fight, and kept and preached the faith. True, their record is kept on the Book of Life on High, but their history would be instructive to their successors. The young should be taught to guard the memory of their pastors, and treasure the history of the church, or churches, in which they were baptized. For my own part, I can say with truth that I would be dead to the traditions of an imperishable past—dead to every memory I cherish and hold dear, dead to the inspirations of an ever-living and active present, if a work of this kind were uncongenial to me, and if the cause of truth and progress were not as clear

to me here as at home. To the true Catholic no part of the Christian world can be merely local. The sentiment of Terence, with the change of two words, should be a motto with every Catholic :

Christianus sum ; ergo nil Christianum a me alienum puto.

THE CATHOLIC CHURCH

IN BROOKLYN, N. Y.

CHAPTER I.

Beautiful Memories — Catholic Pioneers — St. James' Cathedral — St. Paul's Church — Church of SS. Peter and Paul — Bishops Concanen, Connolly, Dubois, Hughes — Rev. Dr. Power — Wonderful Catholic Progress in the State of New York — Church of the Assumption — Church of the Holy Trinity, St. John's, St. Charles Barromeo's — Remarkable Coincidence.

How many pleasing recollections does St. James' Cathedral bring before the mind of every Catholic in Brooklyn! How many stirring memories does it evoke! Who can adequately describe the zeal, the energy, the devotion of the pioneer Catholics who with strong arms and noble hearts raised the first Catholic church in Brooklyn to the glory of God? Little did they think that St. James' Cathedral was soon to become the mother of

many beautiful churches, and that after the lapse of forty years Brooklyn was destined to be one of the most flourishing dioceses in the United States. On the 1st of January, 1822, the Catholics held their first meeting for the purpose of raising funds and adopting a course of action to build a new church in some central locality of Brooklyn. They met at the house of Peter Turner, corner of Washington and Front streets, and after a brief review of their numbers and resources found that there were only seventy Catholics in all Brooklyn who could contribute by labor or money towards the erection of the proposed church. They were not, however, to be discouraged by pecuniary difficulties. On the 2nd of March eight lots were purchased at the corner of Jay and Chappel streets for seven hundred dollars. Of this sum four hundred dollars were paid in cash, and three hundred secured by mortgage. On the 25th of April the ground was blessed by the Rev.

Patrick Bulger. The work of building the new church was at once vigorously commenced. The Spanish Ambassador to the United States, Don Diego de Gardoqui, laid the first stone in 1786 of old St. Peter's Church, corner of Barclay and Church streets, the first Catholic church in the city of New York. Charles the Third, King of Spain, contributed ten thousand dollars towards its erection. But there was no foreign ambassador to lay the first stone of St. James' Church—no crowned monarch to contribute a dollar towards its erection. The Building Committee consisted of Peter Turner, father of the Very Rev. Father Turner, the present Vicar-General of the diocese of Brooklyn, George McCloskey, William Purcell, Quintin, S. Sullivan, George Wise, James Rose, Darby Dawson, and James Freel. George McCloskey raised three sons to the priesthood, one of whom is the present Bishop of Louisville. The building of the church progressed rap-

idly. The story runs that many of those who worked during the day to support their families were accustomed to repair in the evening to Jay street to assist in building the church. The memory of this incident should stimulate Catholic zeal in Brooklyn. On the 28th of August, 1823, St. James' Church was dedicated to divine worship by the Most Rev. Bishop Connolly, assisted by the Rev. Dr. Power, Vicar-General of New York. The joy of the Catholics was unbounded. They had now a church of their own. They were no longer compelled to cross the ferry on constantly-recurring occasions to hear Mass in St. Peter's Church, or St. Patrick's Cathedral, then the only two Catholic churches in New York. Mass was occasionally celebrated for them in a small room in Mrs. Dempsey's hotel, at the foot of Fulton street, and in the house of Peter Purcell, at the north-east corner of York and Gold streets. The good priest who officiated on such occa-

sions was the Rev. Philip Larissy. Father Michael O'Gorman and Father Patrick Bulger also officiated occasionally in the above-mentioned places.

Bishop Connolly was the second bishop of the diocese of New York. He was born in Drogheda, Ireland, but received his education in Rome. He belonged to the illustrious order of St. Dominic, and was consecrated Bishop of New York on the 6th of November, 1814. The first Bishop of New York was the Rev. Luke Concanen who was consecrated at Rome on the 24th of April, 1808. He died at Naples on his way to his newly erected diocese. Bishop Concanen, like his successor, was an Irishman of the order of St. Dominic. When St. James church was dedicated in 1823, Bishop Connolly's diocese embraced the entire State of New York and a part of New Jersey. He had then only eight priests to assist him in ruling his large diocese. Well could he say that he performed at the same

time the duties of a Bishop, a missionary priest and a catechist. Father Bulger officiated in Paterson, the Rev. Michael Carroll in the church in Albany, Rev. John Farnan in Utica, Rev. Patrick Kelly in Rochester and other districts in the western parts of the state, Rev. Philip Larissy in Long Island and Staten Island, Rev. Charles French and Father Power in St. Peter's Church, and the Bishop himself and Father O'Gorman attended St. Patrick's Cathedral. In the same territory in which in 1822 there were only eight priests and five churches, there are at present six flourishing dioceses, six hundred and ninety churches and chapels, and seven hundred and forty-one priests. What a change in less than half a century! What progress! What triumphs of religion and charity! Truly the wilderness has blossomed as the rose.

Bishop Connolly died on the 5th of February, 1825. For more than a year after his death, the diocese was administered by the Rev. Dr.

Power: This distinguished clergyman was born in the county Cork, Ireland, in 1792. At the request of the trustees of St. Peter's Church, New York, he came to this country, and was soon appointed vicar-general by Bishop Connolly. He was a polished scholar and fluent speaker. He rendered good service to his religion by frequently defending its doctrines against falsehood and misrepresentation. In 1825, he appointed the Rev. John Farnan first pastor of St. James' Church. Father Farnan was succeeded in 1832 by Father John Walsh, who was afterwards many years pastor at Harlem. In 1828, the Sisters of Charity, whom Bishop Connolly had introduced from Emmettsburgh to New York in 1817, taught the first Catholic school in Brooklyn in the basement of St. James Church. The female school is at present taught by the Sisters of St. Joseph, and the average number of pupils is four hundred. The male school is taught by the Christian Brothers whom

Father McDonough, the third pastor of St. James, invited to Brooklyn. The average attendance of pupils is five hundred. The Christian Brothers first came to New York in 1848. For a considerable time Catholic progress was slow, for twelve years passed by before the Catholics seriously thought of building a second church in Brooklyn. In 1836 Cornelius Heaney offered a suitable site in Court street as a donation for a new church, and St. Paul's was commenced under the direction of James Harper. The building was soon completed, and the church was consecrated by the Rt. Rev. Bishop Dubois, the third Bishop of New York. The debts incurred in its erection were equally divided between St. James' and the parishioners of the church. A parochial school was immediately opened, and successfully conducted. The male school is taught by the Franciscan Brothers, the female school by the Sisters of Charity. The present average attendance in

both schools is 600. The first regular pastor of St. Paul's was Father Waters, the second the Rev. Nicholas O'Donnell, the third the Rev. Joseph Schneller, a zealous priest and able writer. He edited for a short time the New York **WEEKLY REGISTER AND CATHOLIC DIARY** established in 1833. Father Schneller was succeeded as pastor by Father McGovern, and the latter by Father Maguire.

The year 1838 was marked by an event of deep interest and vital importance to the Catholics of the vast diocese ruled by the Rt. Rev. Bishop Dubois, for on the 9th of January of that year the Rev. John Hughes, Pastor of St. John's Church, Philadelphia, was appointed by the Holy See as Coadjutor of New York, under the title of Bishop of Basileopolis, *in partibus infidelium*. The young Bishop was born in that ever-faithful Catholic land which still cherishes the faith announced by St. Patrick to the assembled kings and bards and chiefs in the once royal

halls, but now grass-grown mounds of Tara, which still sends forth hundreds of zealous missionaries to every part of the whole civilized globe, as she sent them forth in those halcyon days when Columba evangelized North Britain and Columbanus rekindled, like a sacred Elias, the lamp of piety in Gaul and Italy. Archbishop Hughes was the chosen instrument of Heaven in freeing the infant church of New York from the evils of the Trustee system — evils, it is said, which hastened the death of Bishop Connolly and embittered the old age of Bishop Dubois. He grappled with the evil at once, and crushed it forever. To the Catholics he was a tower of strength, and his firmness of character and apostolic zeal gave a new impulse to Catholicity in the diocese. On the 10th day of June, 1842, he dedicated the Church of the Assumption at the corner of York and Jay streets. This church was commenced a few years previously by

Father Farnan, at a time when he was under ecclesiastical censure. It was his intention to establish it as an independent Catholic church, but, as might be expected, the attempt was a failure. In 1841, the Rev. David Bacon completed the building, and it was dedicated in 1842. Father Bacon became its first pastor, and administered the affairs of the church till 1855, when, on the 29th of April, he was consecrated Bishop of Portland. He was succeeded by Father Keegan, who has enlarged and beautified the Church of the Assumption at an expense of \$16,600. The school-house attached to this church is one of the finest school-houses in the States. It cost only \$22,000, but its present value is about \$70,000. The average number of pupils, male and female, is eight hundred. The school is furnished with an excellent library, and debates are frequently held in the lecture-hall during the winter.

The Church of the Holy Trinity was commenced in 1841 by the Rev. John Raffeiner. The name of this good man must be ever held in benediction by German Catholics in the State of New York. He was the first priest who labored day and night among German Catholics. The Church of St. Nicholas, the Church of St. John the Baptist in New York, the church at Macopin, New Jersey, are lasting monuments to his zeal and piety. But his labors were not confined to the city, they extended to Utica, Rochester and Albany. A few German families had settled in Williamsburgh. They were beyond the reach of the ministrations of any German priest. The good Father Raffeiner endeavored to remedy this state of things. In 1841, he purchased a site in Montrose avenue, and erected a building at his own expense. The new church was called the Church of the Most Holy Trinity. It was Father

Reffeiner who laid the foundations of the Church of the Holy Trinity in the city of Boston, but he was destined to spend the last years of his life in Williamsburgh. The members of his congregation gradually increased in numbers and piety. The little church became too small to accommodate the German population in Williamsburgh. A larger one was required, a subscription-list was opened, and on the 29th of June, 1853, the corner-stone of the present Church of the Holy Trinity was laid by the Rt. Rev. Archbishop Hughes. Nearly fifteen thousand people were present on the occasion, and the Archbishop in his address stated that he remembered the time when there was not a house within a reasonable distance of the new church. He warmly congratulated the venerable Father Raffeiner on his pastoral success, and the German Catholics on their fidelity in this country to the faith of their fore-

fathers. The Church of the Holy Trinity is a splendid brick building in the Gothic style of architecture. It is 120 feet in length, and 60 feet front. The daily average attendance of pupils at the schools attached to this church is fifteen hundred. Father Raffeiner was pastor till 1861, and the zealous missionary from the Tyrol, who planted the standard of the Cross in the desert in 1841, had the satisfaction of seeing the Church of the Holy Trinity one of the most flourishing churches in the city in 1861.

For a few years after the erection of St. Paul's Church, Court street, the Rev. James O'Donnell officiated occasionally in Williamsburgh. Mainly through his efforts St. Marys' old Church was built in 1841, and placed under his charge. In 1844 he was succeeded by the Rev. Sylvester Malone who, without delay, resolved to build a church that would be an ornament to Williamsburgh. He re-

ceived the hearty co-operation of his parishioners and on Sunday, the 8th of May, 1848, the Church of SS. Peter and Paul was consecrated by the Right Rev. Bishop Hughes. In point of beauty, correct architectural proportions and general style and execution, this church is a superb edifice, a splendid specimen of Gothic architecture. The interior presents a very imposing and grand appearance. At either side of the altar are two windows of stained glass, representing the figures of St. Peter and St. Paul. The steeple over the main entrance is 150 feet high from the base to the top of the richly gilt cross which surmounts it. When Father Malone first set about building this grand church, his flock were few and poor. He has seen them grow rich and numerous. The average number of pupils in the parochial school is nine hundred.

St. John's Church, Gowanus, was opened for divine service in 1850. The first pas-

tor was the Rev. Peter McLoughlin, through whose zeal and energy the church was built. The present venerable pastor, who was once the only priest in Brooklyn in the absence of Father Walsh, the second pastor of St. James' Cathedral, has enlarged and beautified the church, which now contains one of the largest congregations in Brooklyn. The parochial schools are in a very flourishing condition.

The Church of St. Charles Borromeo, Sidney Place, was an Episcopal Church when the Catholics purchased it in 1849. Within its walls, the illustrious convert, Dr. Ives, ordained, when Protestant Bishop of North Carolina, the Rev. D. McLeod, who afterwards became a Catholic priest. Both appeared in the same church some years later as Catholics. About the close of the year 1850 the church was dedicated to Catholic worship. The first pastor was the Rev. Charles Constantine Pise, a zealous

priest and distinguished writer. The present pastor is the Rev. Dr. Freel. The parochial school is conducted by the Franciscan Brothers and the Sisters of Charity. The average attendance of pupils is seven hundred. St. Joseph's Church, Pacific street, near Vanderbilt avenue, was blessed on the 17th of April, 1853, by the Rt. Rev. Archbishop Hughes.

The female school attached to St. Joseph's is conducted by the Sisters of St. Joseph, and the male school by the Franciscan Brothers. The average daily attendance in both schools is eight hundred. The present pastor is the Rev. Edward Corcoran. Catholic progress in Brooklyn, from 1823 to 1853, was slow but sure. Catholics had difficulties to encounter, but their efforts to increase the number of their churches were literally astonishing. A high honor was soon conferred upon them. If they suffered much, they were soon to enjoy the fruits of their sufferings and sacrifices.

CHAPTER II.

The See of Brooklyn Erected — The First Bishop — Dedication of New Churches — St. Malachi's, Church of the Immaculate Conception, St. Patrick's, St. Mary's Star of the Sea, St. Monica's, St. Patrick's, Glencove, St. Boniface's, St. Bridget's, Westbury, Church of the Visitation, St. Peter's, St. Anne's.

A FEW weeks after the dedication of St. Joseph's Church, it was rumored that Brooklyn would be raised to the dignity of an episcopal see, and the rumor was soon verified. On the 30th of October, 1853, the Very Rev. John Loughlin, then Vicar-General of New York, was consecrated first Bishop of Brooklyn. The ceremony of consecration was performed by Archbishop Bedini, the Pope's Nuncio, in St. Patrick's Cathedral. On the same day and in the same church, two other active, zealous and eloquent clergymen, the Rev. James R. Bayley and the Rev. Louis De Goesbriand were consecrated bishops of two

newly-erected dioceses—Newark and Burlington. The ceremony was the grandest and most imposing ever witnessed in New York. Six bishops assisted the Nuncio, and the consecration-sermon was delivered by Archbishop Hughes. On Wednesday, the 9th of November, Bishop Loughlin's installation took place in the City of Churches. The whole population poured out to welcome him ; the religious societies walked in procession, with music playing and banners flying ; the presence of a hundred and four priests raised the enthusiasm of the Catholics to the highest pitch ; joy and gladness beamed on every face, and the good men who built St. James' Church thirty years previously blessed God that it was now a Bishop's Cathedral, and that their labors were at length rewarded.

A simple record of the churches, schools, and convents, and charitable asylums, which have been raised under Bishop Loughlin's

administration to the glory of God and the education of youth, is far more eloquent than any rhetorical flourishes, or enthusiastic oratory. Good works need no flowers of rhetoric to make them more telling, or widely felt. On the 25th of February, 1854, the Church of the Holy Trinity, Williamsburgh, was dedicated by Bishop Loughlin; St. Malachi's Church, East New York, on the 9th of April, 1854; and the Church of the Immaculate Conception, corner of Leonard and Remsen streets, on the 29th of October of the same year. The Church of the Immaculate Conception was built by Rev. Peter McLoughlin, who became its first pastor. This is a splendid edifice, and is attended by very large congregations.

The parochial schools are taught by the Franciscan Brothers and the Sisters of St. Joseph. The average daily attendance is eight hundred. The present pastor is the Rev. John R. McDonald. The corner-stone

of the Church of St. Patrick, corner of Kent and Willoughby avenues, was laid on the 5th of November, 1854, and the church was dedicated to divine worship on the 17th of August, 1856, by Bishop Loughlin. The erection of this church was undertaken by Rev. Hugh Maguire, its first pastor. Previous to its erection, Mass was celebrated for a few years in a little church purchased from the Methodists. It was enlarged by Father Maguire, and afterwards converted into a school-house. The present pastor is the Rev. Edward Fitzpatrick. The average number of pupils, male and female, in the parochial schools is five hundred. The corner-stone of St. Mary's, Star of the Sea, corner of Court and Luqueer streets, was laid on the 17th of July, 1854, and the church was blessed on the 29th of April, 1855, by the Rt. Rev. Bishop Bacon. It was Bishop Bacon who undertook the erection of this church, as he intended to remove from the Church of the

Assumption, but he was consecrated Bishop of Portland a few days before the new church was dedicated. Archbishop Hughes preached after the dedication, and warmly congratulated the Catholics on the progress they had made since the time a priest came once in the month to celebrate Mass in a small room in Brooklyn. The first pastor of this church was the Rev. Mr. M'Guinness. The present pastor is the Rev. Eugene Cassidy, who has built the pastoral residence and a splendid school-house, which cost nearly sixty thousand dollars. St. Mary's, Star of the Sea, is one of the finest churches in Brooklyn. The building cost fifty thousand dollars at a time when building materials could be procured at very moderate prices. The average attendance of pupils in the parochial schools is over eleven hundred. The male school is taught by the Franciscan Brothers, and the female school by the Sisters of Charity. The Mortuary Chapel, Flatbush, was blessed by

Bishop Loughlin, on the 10th of June, 1855. The corner-stone of St. Monica's Church, Jamaica, Queen's County, was laid on the 10th of August, 1856, and the church was dedicated to Almighty God, under the protection of St. Monica, mother of the great St. Augustine, on the 23d day of August, 1857, by Bishop Loughlin. The pastor is the Rev. Anthony Farley.

The corner-stone of St. Antony's Church, Green Point, was laid on the 21st of December, 1856, by Bishop Loughlin, who preached on the occasion to a very large meeting of Catholics, who felt joyous that the first church in Green Point was in state of erection. The pastor is the Rev. John Brady. St. Patrick's Church, Glen Cove, was dedicated on the 16th of August, 1857, by the Right Rev. Bishop of the Diocese. The Rev. Patrick Kelly, aided by the Catholics of the district, purchased ground for a site a few months previously, about a mile distant from Glen

Cove landing. The ground cost eighteen hundred dollars. The Catholics of Glen Cove have made considerable progress since their church was built. The present pastor is the Rev. James McEnroe. The church at Manhasset was dedicated on the 4th of October, 1857, and St. Boniface, Foster's Meadow, on the 11th of October, the same year. The pastor of St. Boniface's Church is the Rev. Joseph Hauber, and the pastor of Manhasset Church is the Rev. Francis Cannon, O. S. B. On the 27th of July, 1856, St. Bridget's Church, Westbury, Queen's County, was blessed by Bishop Loughlin. Some of these churches having been erected simultaneously, it is difficult to preserve the order of time; the dates, however, are correct.

The Church of the Visitation was dedicated on the 5th of August, 1855. The corner-stone of St. Peter's Church, corner of Hicks and Warren streets, was laid on the 4th of September, 1859, and the church was

solemnly dedicated to divine worship by Bishop Loughlin, on the 4th of November, 1860. This church is one hundred and thirty feet in length, by sixty-two in breadth. It is built of brick, faced with brown-stone, and surmounted by a lofty, octagonal steeple, with clock and bells, terminating in a Roman cross. The style of architecture is Romanesque. The whole interior is handsomely frescoed. Attached to the church is St. Peter's Academy, in which six hundred boys are taught by the Franciscan Brothers, and six hundred girls by the Sisters of Charity. The corner-stone of St. Anne's Church, corner of Front and Gold streets, was blessed on the 21st of October, 1860, by Bishop Loughlin. This church is one hundred and twenty-five feet long, by sixty feet wide. It is built of brick, with stone basement. The building is lighted by eighteen stained-glass windows. The old church of St. Vincent De Paul was dedicated on the 11th of Novem-

ber, 1860, by Bishop Loughlin. It was formerly a Presbyterian church.

CHAPTER III.

Church of St. Vincent De Paul—St. Joseph's Enlarged—
St. Stephen's—New Church of St. Charles Barromeo—
Young Men's Catholic Association—The New Cathedral
—Dimensions.

THE corner-stone of the Church of St. Vincent De Paul was laid on the 17th of July, 1868. The church was dedicated on the 17th of October, 1869, by Bishop Loughlin. St. Joseph's Church, corner of Pacific street and Vanderbilt avenue, enlarged and beautified, was dedicated on the 17th of March, 1861, by Bishop Loughlin. The length and breadth of the old church were more than doubled. St. Francis' (German) Church was opened in 1857, by Rev. Bonaventure Keller, who attended it for two years. In 1866, Rev. N. Balleis, O. S. B., became its pastor. St. Ste-

phen's Church, Carroll street, was dedicated on the 15th of July, 1866. It was originally built and occupied by the Episcopalians, from whom it was purchased by Rev. A. Dorris. On the 8th of March, 1868, the historic old Church of St. Charles Barromeo, corner of Sydney Place and Livingston street, was destroyed by fire. The pastor, Rev. Dr. Freel, immediately purchased seven lots of ground on the north-east corner of Sidney Place and Livingston street, and the cornerstone of the new church was laid on the 12th of July, 1868 ; it was dedicated on the 23d of May, 1869, by Bishop Loughlin. The church is built of Philadelphia brick, in the old English style of architecture. It is sixty feet front on Sydney Place, and extends one hundred and thirty feet on Livingston street. The side walls are fifty feet high, and the front sixty. The site and building cost over eighty thousand dollars. The average daily attendance of pupils, male and female, is six

hundred. The male school is taught by the Franciscan Brothers, and the female school by the Sisters of Charity. Rev. Dr. Freel lately formed a Young Men's Catholic Association, for the purpose of cultivating useful and Catholic knowledge, and rescuing the young from evil associations. The meetings of the Association are held in the large hall of the school-house, which is supplied with a good library. It is unnecessary to add that such an Association, organized for a high purpose, should enlist the sympathies and command the patronage of our influential Catholic citizens. The young should be always encouraged in virtuous effort.

From the time the corner-stone of the new marble cathedral was blessed by Archbishop Hughes, Bishop Loughlin seemed to have formed the resolution of raising another temple to the glory of God, which would rival, if not surpass, the pride of New York. Bishop Loughlin's diocese was yet young, it required

nursing, it had not the vast resources of New York. To undertake the building of a church of vast dimensions might seem rash. But what cannot Catholic zeal accomplish? Lots were purchased on Lafayette avenue, between Clermont and Vanderbilt avenues, and the foundation of the new Cathedral,

THE CROWNING TRIUMPH

of the renowned City of Churches, were laid with religious ceremony, with sound of cymbals and trumpets, with canticles of praise and prayer, with solemn procession. The cornerstone of the new Cathedral Church of the Immaculate Conception was blessed by the Right Rev. Bishop Loughlin on Sunday, the 20th of June, 1868. Archbishop McCloskey, Bishop McFarland, of Providence; Bishop Conroy, of Albany; Bishop Williams, of Boston; Bishop Bacon, of Portland, and Woods, of Philadelphia, and fifty priests were present on the occasion.

FORTY THOUSAND PEOPLE

marched in solemn procession through the principal streets of Brooklyn, with mingled feelings of joy and pride, delight and gratitude. The sermon was delivered by the Right Reverend Archbishop McCloskey, who was born himself in Brooklyn, and who remembered the time when there was neither church nor chapel on all Long Island. He congratulated the Catholics on their zeal and piety, and said that unless the Catholics of New York were on the alert the Brooklyn Cathedral would receive the finishing touch before St. Patrick's new marble Cathedral. The work would have progressed more rapidly during last year, had not Bishop Loughlin resolved to complete the building of the two

NEW ORPHAN ASYLUMS,

which will be grandest monuments of charity in Brooklyn. The new Cathedral of Brooklyn will be probably the largest in the United States.

THE STYLE OF ARCHITECTURE

is the French Gothic of the thirteenth century, revived by the elder Pugin. This style abounds in the clustered shafts, moulded bases, decorated caps, richly-traceried windows, varied statuary, pinnacled and gabled canopies, which contribute so much to the beauty of the church in her most glorious days.

DIMENSIONS.

The entire length of the new cathedral, from the towers in front to the rear of the chapel, which is nearly finished, is three hundred and fifty-four feet. The length from front entrance to the rear of the apse is two hundred and sixty-four feet. The extreme breadth at the transept is one hundred and eighty feet, and the extreme breadth of nave aisles is ninety-eight feet. The large chapel is forty feet wide and ninety feet long. The frontage on Lafayette avenue is one hundred and sixty feet. The large towers in front are

fifty feet square at the base, and will be three hundred and fifty feet in height, from the surface to the top of the cross. The small towers at the transept are twenty-seven feet at the base, and will be one hundred and eighty-five feet high. The top of the nave roof will be one hundred and twelve feet high above the level of the street in front.

The aisle walls will be fifty-seven feet high, and the nave and transept ceilings will be eighty-five feet above the floor, and the aisle ceilings fifty-six feet. The chief peculiarity of the interior arrangement will be the great height and importance given to the aisles.

BUILDING MATERIALS.

The main portion of the structure will be built of blue granite, in courses of broken ashlar, varying from eight to sixteen inches in height. All the exterior trimmings and dressings will be of white granite. The window tracery and decorations will be of Ohio

buff freestone, mixed with Belleville gray freestone. The pillars of the doorways will be red granite. These stones are all durable, and when blended will add the merit of bringing colors and lustre to the general effect of the building. The roof will be of oak timber, covered with the best quality of slate. The floors will be paved with encaustic tile. The windows will be glazed with rich stained glass. The altar, reardose, and tabernacle will be constructed of the best quality of marble.

THE INTERIOR

will present a fine appearance. The walls of the chapels and chancel will be encircled with canopied niches filled with statuary and triforium arcades to suit the chantries, all illuminated in gold and color. The fine large chancel windows will be filled with pictures. The first window will represent the Annunciation, the second the Nativity of Our Lord, the third the Crucifixion, the fourth the Re-

surrection, and the fifth His Ascension into Heaven. The figures in these pictures will be life-size, and the scenes will fill all the openings in the windows. The large window in the eastern transept will be filled with a picture representing the coronation of the Blessed Virgin in Heaven, in the upper section, and the Apostles grouped about the tomb of the Virgin, in the lower section. The large window on the western transept will be filled with scenes from the life of St. Patrick, the centre bay representing a life-size figure of St. Patrick under a beautiful canopy, enriched by the entwining of the shamrock through the tracery, pinnacles, and crockets. The bays on the right side will be filled with pictures of St. Patrick's landing in Ireland; on the left, his preaching to the people. The lower section will represent his death, his mission in Ireland, studded with some of the churches, abbeys, and monasteries erected in his time. The rose window

will represent St. Cecilia playing an organ, and surrounded by a choir of angels. The large windows in the sides of the church will be filled with pictures representing the principal mysteries of religion. The steps of the sanctuary and chapel will be of marble. The chancel railings will be of gilt bronze. The stalls, throne, and predues will be executed in hard wood of different kinds. The entire building will be lighted with gas and heated by steam.

When all is finished, the general effect will be superb; convey to the mind an idea of magnificence, solidity, massiveness, beauty, and splendor. The cathedral will cost over one million of dollars, and will be finished in two years. In truth, it is a vast undertaking—vast in conception, vast in execution, and typical of the wonderful progress of Catholicity in Brooklyn. It will be a lasting monument to the apostolic zeal of Bishop Loughlin, a lasting monument to the gene-

rosity and magnanimity of his devoted flock, a lasting monument to the grand conceptions of Irish genius and architectural taste. It has added another glory, another beauty, another source of pride, to the

RENOWNED CITY OF THE CHURCHES.

The architect is Mr. Patrick Keeley, who has built nearly three hundred churches on the American Continent. Mr. Keeley is a native of Kilkenny, Ireland. He commenced life in this country about twenty years ago as an humble carpenter. The altar in St. James' Cathedral, Brooklyn, tells his exquisite workmanship. He soon abandoned his trade for the higher and nobler profession of an architect, and his triumphs and success are constantly increasing. He has built the Cathedral in Boston, in Halifax, Nova Scotia, Montreal, Burlington, Buffalo, Portland. The Cathedral in Brooklyn is his greatest work.

CHAPTER IV.

Church of Our Lady of Mercy — Church of All Saints, St. Nicholas — Our Lady of Victory — St. John the Baptist — St. Louis' — German Church of the Annunciation — St. Augustine's — New Church of the Visitation — St. Rose of Lima — St. Mary's — The Churches at Rockaway, Flatbush, Fort Hamilton, Flushing.

THE new Church of Our Lady of Mercy, Debevoise street, near De Kalb avenue, was dedicated on the 7th of February, 1869, by Bishop Loughlin. This is an imposing structure of brick, fronting seventy feet on Debevoise street, and running back, parallel with De Kalb avenue, one hundred and twenty-eight feet. It is capable of accommodating two thousand persons. The style of architecture is modern Gothic. The male parochial school is taught by the Franciscan Brothers. The average attendance is three hundred and fifty. The female parochial school is taught by the Sisters of St. Joseph. The average attendance of pupils is four hundred.

The German Church of All Saints, corner of Throop avenue and Thornton street, was dedicated by Bishop Loughlin, on the 27th of December, 1867. The attendance of pupils, male and female, in the parochial school is four hundred. The female school is taught by the Sisters of St. Dominic. St. Nicholas' German Church, corner of Olive and Powers streets, was dedicated on the 13th of May, 1866. The female school attached to this church is taught by the Sisters of St. Dominic.

The Church of Our Lady of Victory, Throop avenue, between Macon and McDonough streets, was dedicated on the 26th of July, 1868. The pastor, Father Creighton, has already commenced to build a new church. The Church of St. John the Baptist, Wiloughby avenue, between Lewis and Stuyvesant streets, was dedicated by Bishop Loughlin, on the 29th of August, 1869. St. Louis' French Church, corner of Ewen and

McKibban streets, was dedicated on the 18th of July, 1869. The new German Church of the Annunciation, corner of North Fifth and Seventh streets, was dedicated by Bishop Loughlin, on the 6th of November, 1870. On the same day, the corner-stone of St. Augustine's Church, corner of Fifth avenue and Bergen street, was blessed by Rev. John Turner, Vicar-General of the Diocese.

The corner-stone of the new Church of the Visitation was laid on the 27th of November, 1870, and on the same day, the Church of St. Rose of Lima, in Greenfield, was solemnly dedicated by Bishop Loughlin. St. Mary's Church, on West Fifth street, between Jackson and Central avenues, Hunter's Point, was dedicated on the 15th of August, 1869, by Bishop Loughlin; and St. Augustine's, on the 19th of March, 1871.

Catholic progress in Brooklyn during the last fifteen years has been unprecedented. The rapidity with which many of these

churches have been erected excited wonder and admiration. The great efforts which priests and people have made together can never be adequately appreciated. The generous contributions of Catholics towards the erection of churches, hospitals, orphan asylums, in Brooklyn, should not be forgotten. Many of the old Catholic citizens can tell stories of self-sacrifice and religious zeal, which might seem incredible to the rising generation in Brooklyn and New York.

Many flourishing missions have been established in different parts of Long Island. Pastors have worked energetically, and complete success, in several instances, has crowned their efforts. True, great exertions must be still made to supply the young in country districts with good Catholic schools. Pastors and parents must be constantly on the alert to afford the young the advantages of a Catholic education.

The date of the dedication of St. Monica's

Church, Jamaica, has been already recorded on these pages. It may be added that the first Catholic church in Jamaica was erected in 1839. It was a small, frame structure, and was converted into a school-house soon after the dedication of the new church. St. Mary's Church, Star of the Sea, in Rockaway, was commenced by Rev. Edward M'Guinness and completed by Father Farley. It was blessed and opened in 1857. The Catholic population of Rockaway is increasing very fast. St. Patrick's Church, Fort Hamilton, was erected by Rev. Peter McLaughlin, and blessed by Archbishop Hughes, towards the close of the year 1850. Mass was occasionally celebrated before this date in a small room in the house of an old Catholic family in Fort Hamilton. The first resident pastor of this church was Rev. Michael M'Guinness, appointed in 1854 by Bishop Loughlin. In the school attached to St. Patrick's are one hundred and fifty pupils.

Holy Cross Church, in Flatbush, was opened and blessed in the month of July, 1852. The present pastor, Rev. Michael Moran, is also pastor of the new Church of St. Rose of Lima, in Greenfield, and of St. Mark's, at Sheepshead Bay. St. Mark's Church was erected in 1868, by Rev. James Moran, pastor of St. Stephen's Church, Brooklyn.

About eight miles from New York City, situated on a picturesque bay in Long Island Sound, is the ancient town of Flushing. About the year 1645, Flushing was settled by some English settlers, who obtained a patent right from the Dutch Governor. It is supposed that, in compliment to their Dutch neighbors, the settlers called their village (Vlissingen) after a town in Holland of the same name. The township at present contains about seven thousand inhabitants. It is pleasantly situated, the streets are well laid out, and bordered with noble trees, which give it in summer a most charming appear-

ance. As may be supposed, many years passed away before Catholicity had any recognition in Flushing. The Catholic population increased slowly till the last ten years. At present, Flushing contains a very flourishing congregation. St. Michael's Church, which was dedicated on the 26th of October, 1856, is a splendid specimen of Gothic architecture. It was erected by the present pastor, Rev. James O'Beirne, and is a credit to the taste, generosity, and zeal of the Catholics of Flushing. Father O'Beirne has supplied the members of his flock with great educational advantages. St. Michael's Academy, conducted by the Franciscan Brothers, is attended by three hundred boys.

St. Joseph's Convent, constantly increasing in popular favor, supplies the daughters of the middle and higher classes with the advantage of a superior education, and attracts hundreds of strangers weekly to Flushing. It is an ornament to the place and will be

soon enlarged. In a Catholic point of view, Flushing is an honor to the Diocese—adorned with a fine church, good Catholic schools, and a splendid convent. All these proofs of progress in Flushing reflect honor on the pastor and people.

CHAPTER V.

Bishop Loughlin's efforts to provide for the young a Catholic education—The Religious Orders—Sisters of Charity—Sisters of St. Dominic—Sisters of St. Joseph, their Academies and Schools—New Orphan Asylums—Sisters of the Visitation—Sisters of Mercy.

WHEN Bishop Loughlin came to govern his newly erected diocese, one of the first objects to which he devoted his attention was the organization of Catholic schools and colleges. To provide the young of his flock with a good Catholic education was a very important part of his mission. He justly regarded the school-house as second only in importance to the house of God itself. To carry out his high

purpose he summoned to his assistance those Christian heroes and heroines, who, without any earthly remuneration but their daily bread, consecrate their lives to the glory of God, the education of youth, and the alleviation of human suffering. The Sisters of Charity had been in Brooklyn since the year 1829. They taught the first Catholic school in the city, in the basement of St. James' Cathedral. The Sisters of Charity first came to New York from Emmettsburgh, at the request of Bishop Connolly, to take charge of the Orphan Asylum, which was incorporated in 1817, under the title of the "New York Catholic Benevolent Society." The Christian Brothers were introduced to Brooklyn by Father McDonough in 1851, to teach the male school attached to St. James' Church. In 1852, the Sisters of St. Dominic came to Williamsburgh from Bavaria, at the solicitation of the Rev. John Raffeiner, pastor of the German Church of the Holy Trinity. A few Christian Brothers, a few

Sisters of Charity and a few Sisters of St. Dominic were the only members of the different religious orders whom Bishop Loughlin found in his young diocese. He soon enlarged their sphere of action and increased their power of doing good. At his invitation, the Sisters of St. Joseph came to Brooklyn on the 20th of August, 1855 ; the Sisters of Mercy on the 12th of September, and the Sisters of the Visitation on the 18th of September of the same year. The Order of St. Joseph originated in France, in the town of Puy in Velay. At the request of Father John Peter McDaille, a Jesuit Missionary, Bishop Henry De Maupas established a community of religious women at Puy, and on the 15th of October, 1650, placed them under the protection of St. Joseph, called them the congregation of the Sisters of St. Joseph, prescribed their form of dress and rules for their guidance. Bishop Armant De Betune confirmed the congreagation, and Louis the Fourteenth legalized by letters patent

the first establishments of the Sisters in Puy, St. Didier and other parts of France. They are at present spread throughout all France. In the year 1836, six of the Sisters of St. Joseph arrived at St. Louis in this country under the auspices of Bishop Rosati! They established their first house at Carondelet, a small village five miles distant from St. Louis. This house was made the novitiate of the congregation in 1844, and from it two other houses have been established in the city of St. Louis, with the approbation of the present Archbishop of the diocese. • The Sisters of St. Joseph are doing good work in the diocese of Brooklyn. Already the community numbers 100; the Mother House is in Flushing. In 1860, Father O'Beirne, the pastor of Flushing, purchased St. Thomas' Hall from Dr. Gilder. St. Thomas' Hall was built by the Rev. Dr. Hawkes as an Episcopalian college for boys. The college and surrounding grounds containing about three acres of land, are said to

have formerly cost \$100,000. Under the management of Dr. Hawkes, the college proved to be a failure, and passed into hands of Dr. Gilder who obtained a special charter from the State to open a female college. This latter enterprise also failed, and the building and estate were sold to Father O'Beirne for \$13,000. Father O'Beirne handed the entire concern over to the Sisters of St. Joseph. The convent chapel was dedicated on the 26th of August, 1860, by the Rt. Rev. Bishop Loughlin, and St. Joseph's Academy was opened for the reception of pupils on the 3rd of September following, St. Thomas' Hall thus became the novitiate of the Order of the Sisters of St. Joseph on Long Island. On the 2nd of July, 1866, the work of building the new convent was vigorously commenced, and on the 15th of October of the same year the corner-stone was laid ; the main building was completed about the Christmas of '67. It is a lasting monument

to the zeal and energy of Sister Mary Baptiste. It was she who planned and raised the new convent in Flushing. The site of the convent is beautiful and picturesque, and the entire surroundings seem to breathe that air of peaceful seclusion and blessed retirement which always exert a powerful and purifying influence over the moral, physical and intellectual life.

The convent commands a splendid prospect and overlooks Flushing Bay, East River, Long Island Sound and the Palisades on the Hudson. The Sister Superior is Mother Mary Teresa, a lady well qualified by nature and education to discharge with satisfaction to parents and pupils the responsible and important duties attached to the position which she deservedly fills. The course of instruction is as high and as varied as that of any of our first-class convent schools in the States. Pupils of every religious denomination are admitted into this institution. The different

branches, solid and ornamental, are taught with marked success by the Sisters, while religion is the life and soul of all their teaching. The minds of the young ladies are formed to virtue and stored with useful information. Christian parents, Protestant as well as Catholic, are proud to place their daughters under the care of the Sisters of St. Joseph. It is impossible to over-rate the blessings of a high-toned Catholic education, and this is the education imparted by the Sisters in Flushing.

Hard by the Academy for Young Ladies is St. Joseph's Academy for Boys. This institution is also conducted by the Sisters of St. Joseph. The female pupils number 100, and the boys about 40. St. Michael's female parochial school is taught by the Sisters of St. Joseph. The average daily attendance of girls is 300. The Sisters of St. Joseph conduct five parochial schools, and two select academies in Brooklyn, St. James', SS. Peter

and Paul's, Immaculate Conception, our Lady of Mercy, St. Joseph's, St. Joseph's Academy for Young Ladies, 34 South Third street, and St. Mary's Academy for Young Ladies, Grand street, near Graham avenue. The average attendance of pupils in the five schools just mentioned is 2100. The number of pupils in St. Joseph's Academy, South Third street, is 150; St. Mary's Academy, Grand street, 100. The new Male Orphan Asylum, corner of Albany and Wyckoff avenues, is under the charge of the Sisters of St. Joseph. The corner-stone of this splendid edifice was laid on the 5th of November, 1865. The first Catholic gentleman who seriously thought of establishing an orphan asylum in Brooklyn, was Peter Turner.

In 1834, a charter was obtained for the first orphan asylum. A good Catholic layman always renders valuable services to his religion. The Male Orphan Asylum is 200 feet square, and four stories high with an

attic. It is built of blue stone with brown stone dressings and French slated roof, after the style of the orphan asylum in Paris. The number of orphans is 250, and the Sister Superior is Sister Baptist, a lady who has done much for the Order in Brooklyn. To educate the children of the poor, to shield the orphan and tend the sick, to confer on the daughters of wealthy parents the benefits of a high Catholic education—this is the work, this is the mission of the Sisters of St. Joseph in Brooklyn. The Female Orphan Asylum, corner of Clinton and Congress streets, is conducted by the Sisters of Charity. Since its first establishment in the year 1838, the building has been enlarged and the accommodation extended. The number of orphan girls in this asylum is 530. Attached to the asylum is an Industrial School, in which girls are steadily employed under the good Sisters of whose praises the muse of Gerald Griffin and Dalton Williams has so elo-

quently and truthfully celebrated. The Sisters of Charity conduct St. Philomena's Academy, West Warren street, and the female parochial schools of St. Paul's, St. Mary's, Star of the Sea, Assumption of B. V. Mary, St. Peter's St. Charles Borromeo. The new Female Orphan Asylum will be also under the charge of the Sisters of Charity. This splendid edifice demands more than a passing notice. It is situated on the corner of Willoughby and Yates avenues, and is rapidly approaching completion. In a few weeks, it will be ready for the reception of its orphaned guests, and will be under the management of Sister Constantia, the present Superiorress of the asylum in Congres street. The building is of the modern French style of architecture, the materials being brick with brown stone trimmings. It has a frontage of 225 feet on Willoughby avenue, and a depth of 60 feet. It is five stories high from the basement, and the centre is sur-

mounted by a handsome cupola. The interior of the building is worthy of the architect, Mr. Patrick Keeley, and well adapted for the purpose for which it is designed.

THE BASEMENT

has a drying room, kitchen, work room, recreation room, Sisters' refectory, pantry, four store rooms, reception parlors, office, play room, reception room for visitors, refectory for children, bakery, bread room, flour store room, and boiler rooms, and the entire building is to be heated by steam. On

THE FIRST FLOOR

on each side of the main entrance there will be two parlors, each 28×18, one on each side of the hall. At the rear of the parlors is a corridor, 12 feet wide and 225 feet in length, running the entire length of the building. Opening from this corridor are several private parlors, but the main entrance, in the centre of the corridor, leads to

THE CHAPEL,

which when finished, will be a beautiful structure, eighty-five feet by forty-two and fifty-six feet in height. Unlike the rest of the building the architecture of the chapel will be of the Gothic style, with open roof, the spaces between the rafters being filled in with elegant tracery. The altar will be of wood, and constructed in the purest Gothic style. There will be no galleries, and the pews, which will be finished in walnut, will comfortably seat about 600 persons. There will be a handsome organ, and a choir forty feet by eight. On the same floor will be eighty study halls, each twenty-eight feet by nineteen, and two class rooms each twenty-two feet by twenty-three.

THE SECOND FLOOR

will have two class rooms for the Sisters, two infirmaries, each twenty-eight feet by eighteen; a medicine room, a community room, twenty-eight feet by twenty; a clothes room,

a work room, fifty-six feet by twenty, and a dormitory for small children fifty-six by eighteen, and a work room, twenty-four feet by twenty-two. The entrance to the choir will be on this floor. The floors above this will be used exclusively for dormitories. The total cost of the building when finished will be about \$200,000.

St. Mary's Female Hospital, 153 Clinton street, was established about two years ago, and under the prudent and able management of Sister Ameliana the institution has already rendered good services to the community. Mrs. Elizabeth Seton was the Founder and first Superioress of the Sisters of Charity in the United States. Her first convent consisted of a tenement of four rooms. It would be tedious to enumerate the schools, the hospitals, the orphan asylums conducted, by the Sisters of Charity in the United States. The Mother House of the Sisters in the Diocese of New York is Fort Hill, near

Yonkers, Westchester County. The community numbers at present 410 members who direct 61 different establishments in New York, Jersey City, Brooklyn, New Haven and Providence.

The Academy of the Visitation, corner of Johnson and Pearl streets, is conducted by the Sisters of the Visitation. This is unsurpassed in its general excellence. The pupils, who number 140, are the daughters of the higher classes. Protestant as well as Catholic Young Ladies are educated in this institution, and no discussions upon religion, politics, or nations is permitted by the Sisters. The Convent of the Visitation, Villa de Sales, New Utrecht, Long Island, is a boarding school for young ladies. The pupils number forty. There are 50 Sisters of the Visitation in the Diocese of Brooklyn. The order dates back to the commencement of the 17th century when St. Jane De Chantal formed her congregation at Annecy, in Savoy. St.

Francis de Sales called them the Order of the Visitation of Our Lady. The order was approved by Pope Urban the eighth, 1626. By direction of Bishop Neale, Miss Alice Lalor adopted their rule and title for her new American Sisterhood in Georgetown, in 1814.

The Sisters of the Visitation deservedly enjoy a high reputation as a teaching Order in the United States. The Sisters of St. Dominic came to Brooklyn from Ratisbon, Bavaria, at the invitation of Father Raffeiner, the first pastor of the Church of the Holy Trinity, Williamsburg. Their convent is attached to the Church of the Holy Trinity, Montrose avenue. The community numbers 50 members. The Sisters of St. Dominic conduct the female parish schools of the Holy Trinity, All Saints, and St. Nicholas' Church. The number of girls taught in all three is 1,000. The Sisters also conduct the German Orphan Asylum attached to the Church of the Holy Trinity. The first two women of this Order were

in the United States in 1808. The Sisters of St. Dominic are devoted in an especial manner to the Blessed Virgin, and their convents are fast increasing in number through the length and breadth of the land. At the request of Archbishop Hughes, six Sisters of Mercy came from Dublin to New York in 1846. At present the Sisters of Mercy have fifty establishments in the United States and more than two hundred and fifty in different parts of the Christian world. Ireland, just emerging from the horrors and darkness of the penal code, had the glory of giving this renowned Order to the Catholic Church. The foundress was Miss Catharine McAuley, an Irish lady of beauty, fortune, talent and education; but all her rare gifts, natural and acquired, she consecrated to the glory of God and the protection and education of His afflicted poor. In the year 1827 the Order was approved by the Holy See. In less than thirty years Irish parents have given their

daughters, who followed the footsteps of Catherine McAuley, £1,100,000. Does not this astounding fact contain an instructive lesson for some of our American friends, who, far from giving their daughters fortunes to enter the cloister, often oppose them in their vocation? Ireland, robbed, plundered and oppressed as she has been, has still the lively faith and deathless devotion which in past times inspired her to fill her monasteries and convents with her noblest sons and fairest daughters. Shortly after Bishop Loughlin had been appointed to the See of Brooklyn, he brought a few of the Sisters of Mercy from New York to his young diocese. Through his exertions alone their splendid new Convent, corner of Kent and Willoughby avenue, has been erected. It is one of the most imposing charitable institutions in the city, and cost over \$60,000. The community numbers 24 members. The Sisters conduct the parish school of St. Patrick's, which is attended by

350 girls. They conduct a select school, in which 90 pupils receive a superior training. Under their care are 100 orphan children, who are taught various branches in the Industrial School attached to the Convent. The Industrial School is a public benefit to poor Catholic girls in Brooklyn. Here, under the watchful care of the Sisters of Mercy, they are taught to earn an honest livelihood, and are trained to become good members of society. Mother McAuley considered all society to be in the hands of women. "If wives were good," she often said, "they could save their husbands; if sisters were good, they could convert their brothers; if mothers were good, they could rear their children well." History and experience prove how much truth there is in these remarks. The influence of the mother over the child for good or evil is permanent. We all know how much St. Louis of France, St. Bernard and St. Augustin owed to their pious and saintly mothers. No

terrors, no sophistry, no rhetorical skill could shake the faith of Queen Mary of England, because her Catholic mother, Catharine of Aragon, had implanted an unconquerable love of that faith in her young heart. The mother of Elizabeth was not good herself, and the daughter was as unprincipled and as irreligious.

CHAPTER VI.

The Franciscan Brothers—Historical Sketch of the Order—Their Success in Brooklyn—St. Francis College—Parochial Schools under charge of the Brothers—Great Lights of the Franciscan Order—What the Franciscans have done for America.

THE Third Order of St. Francis was instituted by the great Saint himself. Some assert that it had its commencement under Leo the Tenth, others under Nicholas the Fifth. It is certain, however, that St. Elizabeth of Hungary made the solemn vows of this rule

a few years after the death of St. Francis. Sixtus the Fourth ordained, in 1467, that the members of this Order should enjoy all the privileges and immunities granted to ecclesiastical persons, declaring at the same time that the vows which they made were as solemn as those made in any other religious order. In 1479 he extended to members all the privileges of the Friars Minor. France, Spain, Italy, Germany, were soon filled with Franciscan Monasteries. They extended to England, Ireland and Scotland. In Ireland alone there were 36 monasteries of men before the so-called Reformation. Scarcely a vestige of those peaceful abodes of piety, charity and learning now remains on Irish soil. In a few instances Nature, more merciful than the savage hand of man, has clothed the ruins in an immortal robe of ivy and eg-
lantine. About the year 1818 a branch of the Third Order of St. Francis was established by Brothers Michael Dillon and Bonaventure

Lee, at Mount Bellew, county Galway, Ireland, under the jurisdiction of the Friars Minor of Observance. In 1830 the Brothers memorialized the Holy See to be placed under the jurisdiction of the Archbishop of Tuam. Their request was granted by a Rescript, given November the 19th, the same year. Soon after this change, the Mount Bellew House made affiliations in several other parts of Ireland. In 1847 Bishop O'Connor, of Pittsburgh, obtained from a few of the Irish houses six Brothers, who founded some communities of the Order in the Diocese of Pittsburgh, the principal of which is that of Loretto.

In 1858 Bishop Loughlin applied to Archbishop McHale for a few Franciscan Brothers, and obtained a Rescript from the Holy See, placing them under his jurisdiction in the Diocese of Brooklyn. Two Brothers came to Brooklyn on the 29th of May, 1858. The old Male Orphan Asylum, which was destroy-

ed by fire in 1862, was placed under their charge for some time. They had difficulties to overcome and obstacles to surmount; but their perseverance, their industry, their heroic self-sacrifice soon turned difficulties into stepping-stones. Encouraged, patronized and assisted by their good Bishop, their numbers increased and their resources multiplied. Their headquarters is the Monastery of St. Francis of Assissi, 19, 21, 23, and 25 Butler street. The community numbers 50. Attached to the Monastery is St. Francis' College, for boarders and day scholars, one of the principal Catholic educational institutes in Brooklyn. The course of instruction embraces a thorough English, commercial and classical education, and the average attendance of pupils is 300. Religion is the life and soul of the education imparted in this excellent institute. A flourishing debating society, which holds its meetings once every week, affords the students ample op-

portunities to utilize their knowledge and perfect the study of eloquence, so necessary to the educated citizen of a free country.

When we reflect upon the inestimable blessings which even one Catholic layman who receives a high Catholic education can confer, not alone upon a city, but upon a nation, we can appreciate the advantages afforded to Catholic youth in St. Francis' College. O'Connell emancipated six millions of his countrymen. Had he received a godless education he might have been the most inveterate enemy of the dear old faith and the dear old land which inspired his eloquence and consecrated his genius. The Franciscan Brothers conduct the parish schools of St. Paul's, St. Joseph's, Our Lady of Mercy, St. Mary's Star of the Sea, St. Peter's, St. Charles Borromeo ; St. Mary's, Williamsburgh ; St. Michael's, Flushing. Already their services are sought by other pastors in Brooklyn. Their system of teach-

ing seems to command general applause and favor, because successful. Keenly alive to the requirements of the age, and awake to the aspirations of the American mind, they spare no pains—no labor to develop the intellectual powers of their pupils, encourage their industry and stimulate their exertions. They are educating nearly five thousand boys in the Diocese of Brooklyn. The attendance at their Sunday schools is very large. We would fain linger fondly over the labors of the Franciscans Brothers in Brooklyn, for they belong to an order with which the religious and literary glories of Ireland will be ever inseparably associated, an Order of whom it may be truly said that a world was their monument and the universe itself the temple of their glory.

It was a few Franciscans who wrote the "Annals of the Four Masters," a work which throws that of any other religious Order in Ireland into the shade. Michael O'Clery,

who spent the best years of his life in collecting material for writing those wonderful Annals, was a Franciscan Brother. The most noble families derived a new nobility, a fresh *eclat*, from any connection with the Seraphic Order. In Ireland, princes, bishops and knights exchanged crowns, mitres and fame for the brown habit and white cord of St. Francis. May the glories of Multifarnham, Kilkenny, Dublin, Donegal and Mu-cross be renewed on the banks of the Hudson and Mississippi ; and may every son of St. Francis, carrying in his right hand the lamp of faith, and in his left the torch of science, be patronized and honored in this great Republic where the instructors of Catholic youth cannot be too numerous. Who is so envious of the good of his fellow-men as to impede, or prevent, the beneficent action of such men ! "I never read," said the Protestant, Samuel Johnson, "of a hermit but in imagination I kiss his feet ; never

of a monastery but I fall on my knees and kiss the pavement." Leibnitz, whose versatility of intellect was equalled only by his varied knowledge, rendered the generous homage of true genius to the holy beauty of monastic life. Petrarch wrote with rapture on the tranquil joys of the cloister ; Tasso celebrated in immortal verse the praises of the Order of St. Benedict. The sublime self-sacrifices of the religious Orders have won the enthusiastic eulogies of the chaste muse of Wordsworth. The Franciscan Order can boast of a long list of saints, theologians, philosophers, pulpit orators, and scholars versed in every branch of science and of letters.

Nicholas the Fourth, Alexander the Fifth, Sixtus the Fourth, Sixtus the Fifth, Clement the Fourteenth, were Franciscan Popes. The Franciscan patriarchs, archbishops and bishops number, at the lowest calculation, two thousand five hundred. St. Anthony

of Padua, the Hammer of Heretics ; St. Bonaventure, the Seraphic Doctor ; William Ware, the Doctor Fundatus ; John Duns Scotus, the Subtle Doctor ; William Ockham, the Invincible Doctor ; Peter Aureolus, the Eloquent Doctor ; St. Bernardine of Sienna ; Cardinal Francis Ximenes, the greatest man that ever Spain produced ; Alphonsus De Castro, one of the greatest theologians in the Council of Trent ; Luke Wadding, the Irish historian of the Three Orders instituted by St. Francis ; Joannes Carthagena and Michael Vivien, the great pulpit orators ; Theophilus Bruno and Lorenzo Forestrani, renowned in astronomy and mathematics ; Francis De Negro, the celebrated rhetorician ; Cardinal Cyrillo De Alameda, the most distinguished man at the court of Isabella the Second ; Father O'Leary, Father Richard Hays and Father Mathew were all members of the Franciscan Order. These names are beacon-lights on the heights of history. Columbus,

the discoverer of America, and Queen Isabella, over whose ashes the most precious tears of Spain have been shed, belonged to the Third Order of St. Francis. Father John Perez De Marchena, who had been the first to comprehend and appreciate the grand project of Columbus, was a Franciscan Friar. He was the first priest who set foot in the New World. The first bishop on the continent of America was a Franciscan priest. The first bishop and archbishop of Mexico was a Franciscan ; the first martyr in this country, Friar John Calero, was another Franciscan ; the first missionary in Peru was a Franciscan. The Order of St. Francis supplied the first bishop of Chili, and the first apostles along the Rio de la Plata, Buenos Ayres and Paraguay. The first explorer of New Mexico, Texas and Upper California, was the Italian Franciscan, Father Mark of Nice. The Franciscan Recollects of France were the first missionaries to announce

the Gospel to the natives of Canada. "The unambitious Franciscan, Le Caron," says Bancroft, "years before the Pilgrims anchored in Cape Cod, had penetrated the land of the Mohawk—had passed to the north into the hunting-grounds of the Wyandottes, and, bound by his vows to the life of a beggar, had, on foot or paddling a bark canoe, gone onward and still onward, taking alms of the savages, till he reached the rivers of Lake Huron." The first missionaries in Maryland were Franciscans. The first vicar-Apostolic of Newfoundland was an Irish Franciscan ; his two successors were Irish Frauciscans. The first bishop of Newfoundland was an Irish Franciscan ; and his successor, the Rt. Rev. Bishop Mullock, was another Irish Franciscan. The first bishop of Philadelphia, the Rt. Rev. Bishop Egan, was an Irish Franciscan. The first Mass celebrated in old St. Peter's Church, the first Catholic Church erected in New York, was celebrated by

Father Nugent, another Irish Franciscan. The Three Orders of St. Francis are at present well represented in the United States. Of the fifty seven who suffered martyrdom within the present boundaries of this Republic, thirty-six were Franciscans. There is no Order in the Catholic Church which has stronger claims on the gratitude and patronage of the Catholics of America than the Seraphic Order.

The Franciscan Brothers have a grand field for their exertions in the Diocese of Brooklyn. They may well feel proud of their antecedents. Born in the land of faith, the land of Columba and Columbanus, they may bless God that the ancient glories of their Order are already beginning to be renewed in Ireland. Who has not heard of the gifted Franciscan Sister of Kenmare Convent, Ireland ? Who has not read "St. Francis and the Franciscans," the "Illustrated History of Ireland," the "Life of St. Patrick?" What genius,

what sweet and fervid eloquence, what varied lore, what fancy, what imagination, what faith, what patriotism are hers! The most eminent literary men of England and Ireland have all with one voice accorded her the generous praise due to exalted merit. The beautiful effusions of her vigorous and graceful pen are as fascinating in style as the pages of Macaulay, or Prescott.

Born to disentomb the buried glories of monastic life in Ireland, and to vindicate the calumniated memories of the brightest names in the history of her country, she has added fresh lustre to the Order of St. Francis. Is the poet's dream realized? Is young Erin rising from her sleep of enchantment? Are those halcyon days returning,

When the school and the convent gave light to each shore
From clifted Iona to wooded Lismore?

The daughters of kings, the betrothed of emperors have laid diadems at the feet of St. Clair, but the cloistered nun of Ken-

mare has decked her grave with the bright and unfading flowers of genius—that heavenly gift which gold cannot purchase, which royalty cannot confer, which cannot be transmitted by inheritance, nor infused by parental affection. She has clothed true humility and genuine piety in the sublime robes of genius. Write on, noble Sister ; write with the loving care of O'Clery, with the antiquarian lore of Wadding, with the patriotic fire of Doyle and McHale—faith and fatherland need your services. Every word of praise which the electric wire flashes across the broad Atlantic, shall be echoed back by Irish hearts and Irish intellects from the New to the Old World. Honor to the thoughtful and charitable and far-sighted Abbess who has cheered and encouraged you in your labors. It was meet that the Sister of the gifted and eloquent Lord Chancellor O'Hagan should patronize talent.

CHAPTER VII.

The Christian Brothers—College of St. John the Baptist—House of the Good Shepherd—The Franciscan Sisters—their hospital—Little Sisters of the Poor—St. Vincent's Home for Boys.

THE Founder of the Christian Brothers was Father Jean Baptist De La Salle, who was born in France in the year 1651. Six years after his death, Pope Benedict the Thirteenth approved of the Order under the name which it now bears. Their schools increased till the Revolution of 1792, when all their religious houses were destroyed by the infidels and atheists who scandalized the Christian world by their excesses. When the waves of the revolution subsided, and angry passions were calmed, the Christian Brothers reopened their schools and worked together with renewed zeal. They live together in communities consisting of as many members as are deemed necessary for the performance

of the duties required of them in each locality. Each house is placed under the immediate control of a Brother Director, appointed for a limited number of years. The Superior General is elected by the suffrages of the Directors of the several houses. In 1843, the first institution of the Order was established in the United States, in Baltimore. In 1848, the Christian Brothers were introduced into the Diocese of New York with the approbation of the Rt. Rev. Bishop Hughes. In 1851, the Rev. James McDonough invited a few of them to Brooklyn, to conduct the male school attached to St. James' Cathedral. This school is still taught by them. The number of pupils is 500. There are nearly 500 Christian Brothers at present engaged in educating Catholic youth in the United States. Thus the labors of the venerable Father De La Salle are still producing good fruit in the Christian world.

The corner-stone of the College of St. John

the Baptist, on the corner of Willoughby avenue and Lewis streets, was laid on Sunday, the 25th of July, 1869, by the Bishop of the diocese. This splendid institution has been built under the auspices of the priests of the Congregation of the Mission. It is pleasantly and healthily located on an elevated site in the suburbs of the city. The college was opened for the reception of students on Monday, the 5th of September, 1870. It contains five spacious class-rooms and one lecture-hall, capable of accommodating one thousand persons. The course of instruction comprises classics, modern languages, and all the branches of a thorough English education. The President is the Rev. John T. Landry, C. M., a learned and zealous priest, and well experienced in governing a college. Two wings have to be yet added to the present building. From this brief sketch it is obvious that the Catholics of Brooklyn possess great educational advantages at pre-

sent, and that the young have now no difficulty in receiving a good Catholic education. True, the standard of education requires to be raised in many of our convents and colleges, but this requires time and labor. The progress of knowledge and intelligence must be favorable to that superior education which soars above the most beggarly elements of classics, of modern languages, of mathematics, of the physical sciences, and of English literature. A little learning, says Pope, is a dangerous thing. It breeds self-conceit, and feeds that audacious, bragging independence which in this country too often destroys all respect for age, experience, authority, and superior knowledge.

The House of the Good Shepherd, 229 Henry street, is under the charge of the Sisters of the Good Shepherd, who came to Brooklyn on the 8th of May, 1868. The object of this institution is to offer an asylum for the protection and reclamation of those

women and girls, who, after having been allured from the way of virtue, are desirous of reforming their lives. All are received without distinction as to religion, and none are detained against their will. They are formed to habits of industry, and principles of morality are impressed upon their minds. They are won back to the path of virtue by a mild and gentle training, and the institution is supported by the united labors of the Sisters and penitents, and by donations from the charitable. Needle-work is the principal industrial employment of the inmates. Vestments, scapulars, death-habits, brettas, surplices, and boys' cassocks are always at hand.

NUMBER OF PENITENTS.

The number of penitents at present in the House of the Good Shepherd is seventy. They vary in age from twelve to sixty-five. Those over fifty years of age are very few, and are generally addicted to drink. Their appearance is very striking. Modesty and

mildness are pictured on their faces. The closest observer of human nature could scarcely tell by looking at them that their previous lives were immoral. In a few weeks the most abandoned characters assume a look which their former companions regard with wonder, such is the irresistible influence of religion and good example. In truth, the extreme modesty and reverence of those poor outcasts, many of whom were raised up from the lowest depths of vice and degradation, is a sight calculated to touch the heart and awaken the sympathy of any benevolent mind. There are some people who think so lowly of their fellow-creatures as to assert that it is impossible to reclaim the fallen female. The experience of the Sisters of the Good Shepherd tells a different story. The majority become true penitents, and lead a life of virtue after they leave the asylum.

THE PRESENT HOUSE,
in Henry street, is very unsuited to carry

out the objects of the Order of the Good Shepherd. It is too small, and the rent is rather high. The Sisters received a charter of incorporation and ten thousand dollars from the Legislature, about two years ago. They have lately purchased

SIXTY LOTS

in a convenient locality of the city. Twenty thousand dollars of the purchase money are still unpaid. The moment this money is paid a new convent will be commenced, and four different establishments raised to enable the Sisters to carry out the rules of the Institution. One house will be devoted exclusively to voluntary penitents, another to those who may be committed by the authorities, a third to the Preservation Class, and the fourth to Magdalens, or those who choose voluntarily to remain for life. The Preservation Class will consist of young girls who have not fallen, but whose hopeless poverty endangers their

virtue. The Sisters will give these a good education. It is deemed prudent to keep them separate from those who have been already abandoned and vicious. All the different classes mentioned will be kept separate one from the other. The dress of a Sister of the Good Shepherd is typical of her work and calling. Her habit is a scapular and serge. On her breast is a silver heart, bearing the image of the Saviour. A black veil covering her head is emblematic of death to the world and death to self. She wears a blue cord in honor of the Blessed Virgin. They serve only two years' novitiate, after which they bind themselves by voluntary vows of chastity, obedience, and poverty. For obvious reasons no penitent can ever become a Sister of the Good Shepherd. Penitents would care little about a Superior who knew to be once degraded herself. The penitents are called Children by the Sisters, who in turn are titled Mother by

the penitents. Their kindness and charity soften the most callous hearts. The great danger of relapsing into former bad habits comes from leaving the Institution too soon. It is unreasonable to expect a sudden reformation from persons who have been long abandoned, who have lost every sense of virtue and shame, who have been accustomed to deceive, to swear, to blaspheme, who to the crime of immorality have added a hundred other bad habits.

ORIGIN OF THE ORDER.

The origin of the Good Shepherd originated in France about two hundred years ago. A brave woman of the working class, Madame L'Amy, addressed herself to the task of reforming fallen women. The founder of the community, however, was Pere Endes, a pious and saintly man, who drew up constitutions by which the new Order was to be governed. When the Order was twenty

years in existence it was confirmed by the Holy See, in the year 1666. The community for many years numbered only sixteen, who employed themselves in the instruction of penitent girls and women who submitted themselves voluntarily or were forced by legitimate authority. The number of the community gradually increased, and in 1835 obtained a brief from Pope Gregory the Sixteenth, allowing them to elect a Superioreess General, and to keep all future foundations under her obedience.

THE MOTHER HOUSE.

is at Angers, which has sent missionaries to every part of the whole civilized globe. Sister Mary, of St. Euphrasie Pelletie's, was the first Mother General. At present, the Order of the Good Shepherd has Houses in England, Ireland, Austria, Australia, Hindostan, Canada and the United States. About thirty years ago they came first to this country. Two thousand of these devoted

women are laboring night and day to reclaim their ruined sisters. A hundred interesting stories might be told of their triumphs.

When the late Superior-General died two years ago, there had been one hundred and twenty houses of the Good Shepherd established in different parts of the world ; thirty-two in France, fourteen in Italy, fifteen in Germrny, twelve in England, Ireland and Scotland, ten in Asia, ten in Africa, thirty in North and South America, and three in Australia. Such were the results of the labors of one good woman. But, alas ! there are thousands of abandoned women parading our large cities, whom the reformatory agencies cannot reach for want of funds. Women, whose sheltered homes, whose sheltered youth whose happy marriages gave them no excuse for going astray, ought not sometimes to be so hard against the fallen ones of their sex. The most abandoned often show themselves capable of reformation. It is astonishing to

see girls who have been a hundred times in prison, whose customary utterances are the ribald language characteristic of the most degraded, who have cursed policemen and sworn at the magistrates—it is astonishing to see such persons become thoroughly reformed. The Sisters of the Good Shepherd in Brooklyn are doing a good work. The great majority of women in our prisons and penitentiaries are vile women. Is it not cheaper to enable them to earn an honest livelihood by supporting such institutions as the House of the Good Shepherd, which will reform these women, than to incarcerate them again and again in our punitive institutions.

The Sisters of the Poor of the Third Order of St. Francis are only five years in Brooklyn. They had difficulties to overcome and obstacles to surmount, but their courage, heroism, and self-sacrifice have turned difficulties into stepping-stones. Already their success is an acknowledged fact—already their mis-

sion of charity and mercy has brought joy and comfort to the hearts of thousands of the poor. Never before has the gentle but unconquerable heroism of woman been more strikingly displayed. Without money, without State patronage, the Franciscan Sisters prepared a few beds for sick patients; about five years ago, in the brick building at the corner of Congress and Hicks streets. Father Fransili was their first friend in this house, to which two others are already added. They were compelled to beg from door to door for food, clothes, and money to support their patients. The number of patients depended on the casual charities received by the good Sisters. The citizens of Brooklyn gradually appreciated their efforts to nurse and tend the sick poor, and already the black-robed form is blessed by a hundred tongues as it passes along on its errand of mercy and love. The most depraved have words of praise for the humble Sisters with the black

cloak, the coarse brown robe, and the red cross on her bosom. Without any earthly remuneration but her daily bread, she feeds and nurses the deserted poor for the love of the Redeemer who died for all.

ST. PETER'S HOSPITAL

is not a sectarian institution—it is open to all. The poor, without distinction of sex, age, country, or religion, are freely admitted to the Sisters' Hospital. Poverty and an empty bed are the only requisites for admission. When a bed is empty, the Sister searches the city for some poor patient. When all the beds are occupied, she visits with medicine the noisome streets of poverty and dark, infectious lanes. St. Peter's Hospital contains at present over a hundred beds. Those who can afford to pay a few dollars weekly are accommodated with private rooms. The utmost cleanliness prevails in all the wards and select apartments. The Sisters them-

selves nurse the patients, and the very sight of the tender nurse moving along the wards of the hospital, lights up with a passing gleam of joy the faces which pain and disease have contracted and distorted. Sister Sebastian prepares and dispenses the medicines prescribed by the doctor. The apothecary department is under her care. Cleanliness, order, scrupulous attention to the sick, are the principal features in the management of the Hospital. Last year the Legislature gave \$10,000 to the Institution. This is a mark of the public favor which the Hospital Sisters have already won. They receive no pay, no emolument for their services. All the patients as yet are supported and all expenses paid by the daily asking of alms from door to door, if the sum given last year by the Legislature be excepted. The Hospital is open for inspection, and a visit to the place will amply repay the charitable and humane.

THE FRANCISCAN ORDER OF HOSPITAL SISTERS
is about twenty-four years old. Its founder is Mother Francis, a German lady of great intelligence and piety. Mother Francis is still the Superior in chief. She resides in Germany. She visited this country twice, and was some time in St. Peter's Hospital. The Hospital Sisters of St. Francis have overspread the United States with wonderful rapidity. In New York they have a splendid Hospital just completed, and receive annual assistance from the State, according to the number of patients. They also conduct hospitals in Baltimore, Quincy (diocese of Alton), Cincinnati, Buffalo, Philadelphia, Pittsburgh, Hoboken, New Jersey, Chicago, Columbus, Covington, and Boston. In every large city their services are constantly sought by priests and bishops. They require only an opportunity to convince the community that their mission is a holy and noble mission. The Sister Superior in St. Peter's Hospital is

Sister Gonsalva, and the community numbers sixteen. The hundreds who have been restored in this Hospital during the last five years are the strongest evidences of the blessings it has conferred on the community. Brooklyn is a very large city, and the friends of the poor cannot be too numerous. As a matter of mere economy, the taxpayers of the city should support such institutions as St. Peter's Hospital. The terrible increase of pauperism is one of the most serious evils which modern civilization has to combat. In London alone, the metropolis of the world, five thousand persons in the year 1869 died of starvation. Nearly two millions of the English people are supported by the poor-law system. These are astounding facts in the nineteenth century, with all our boasted progress and scientific triumphs. Unselfish men and women, who consecrate their lives to the alleviation of human suffering and to the protection of the abandoned poor, should re-

ceive every encouragement from a Christian and enlightened community. Let the City Fathers remember that in extending the usefulness of St. Peter's Hospital they are protecting the poor of Brooklyn without distinction of sect or creed. The public support of St. Peter's Hospital is a matter not of mere speculation, but of duty and of religion.

The Little Sisters of the Poor came to Brooklyn in 1868. Their first establishment in the city was 606 De Kalb avenue. By the most persevering efforts they were enabled to erect a new building in a healthy locality of the city. As yet, they have received no State aid. They beg from door to door, to shelter, clothe and support 110 aged poor of good character. No qualification of religion, or nationality is necessary for admission. The number of inmates depends on the resources and accommodation of the Poor Sisters. Their mission is a holy one, and their spirit of self-sacrifice is the theme of

general praise. They do all for the love of God, and God has rewarded their energy by enabling them to shelter a larger number of the homeless. They seek no earthly reward, and their labors and sacrifices are known to God alone. Spouses of Jesus and Sisters of the Blessed Virgin, their record is kept on the page of the great King on high. The noble efforts of the Little Sisters of the Poor, in the cause of charity in Brooklyn, will be soon rewarded by a grant from the Legislature. Citizens of every denomination respect their claims and admire their heroism, for they see in the members of this religious Order Sisters of Mercy, Sisters of Charity, Sisters of Love, nursing and tending those who are without home, or family, or friends.

ST. VINCENT'S HOME FOR BOYS, BROOKLYN.

In October, 1869, this charitable institution was first opened for the reception of Homeless Boys in Brooklyn. Despite the

obstacles and difficulties which necessarily surrounded its infancy, it has progressed prosperously and won popular favor. The principal object of the St. Vincent's Home is to provide a home for the care and instruction of destitute boys, whose moral training has been neglected, and who are by necessity compelled daily to engage in some industrial occupation; to rescue such boys from evil association, to establish an evening and Sunday school for their benefit and instruction, and provide teachers to qualify them to discharge the duties of useful and respectable citizens, especially to enable news-boys, errand-boys and those engaged in other industrial pursuits, to receive instruction, be provided with comfortable lodgings, and procure honorable employment. In July, 1869, a charter was obtained from the State; the Directors of the Home are twenty-six, the name of Bishop Loughlin heading the list. It is situated on Vine street, and can accom-

modate at present thirty boys. For a few cents, each boy receives board and lodging, but no boy is rejected even if he is penniless. A larger building, 7 Poplar street, will be soon opened by the Directors, but they require the assistance of the public to pay the debts incurred in the purchase of the building and of the lot on which it stands. The Directors of St. Vincent's Home are members of the Society of St. Vincent de Paul—a society which gives more relief, temporal and spiritual, to the poor in one week than fireside philosophers and boasting philanthropists would do in a century. Those self-sacrificing and humane gentleman are entitled to the hearty co-operation of their fellow Catholics of Brooklyn. The absolute necessity for a home for poor Catholic boys, was long and widely felt in that city. All knew that there were wandering urchins whom no priest could reach—no hallowed influence rescue from moral degradation. The

deep interest which Bishop Loughlin has taken in the establishment and government of the Home, should be an incentive to every Catholic to emulate his example. To rescue from demoralizing associations the stray waifs of society, to drag them up from the depths of hopeless misery and moral debasement to the knowledge of God and light of heaven, to sow the seeds of virtue and morality in their young minds, to make them feel that they enjoy the comforts of home, despite the scoffs and sneers of a cold and heartless world, to be instrumental in rendering them good Christians and honest citizens, to shelter them from the cold blasts of winter and the keen pangs of hunger, to save them from temptations to crime—to do all this, is a work of mercy which angels might envy—a mission of charity on which heaven ever smiles. Can the citizens of Brooklyn comprehend the astounding fact that they pay more money for punishing crime than for all their schools, colleges, and charitable institutions ?

As a matter of prudence and economy it is cheaper for them to teach homeless boys their duties to society than to allow them to swell the numbers of the vast armies of crime? But charity, after all, is not a matter of speculation, or reasoning, but of duty and religion. Catholics know this truth. They know how meritorious in the sight of Heaven is charity and protection to the fatherless. St. Vincent's Home, then, has the strongest claims on the Catholics of Brooklyn. Funds are necessary to extend its sphere of usefulness. What can Mr. Bogan and his fellow-directors do without prompt, pecuniary aid? They receive no remuneration for their unselfish services in the cause of charity. Let those who wallow in luxury remember the fatherless. Let Catholics, poor and rich, contribute, according to their means, to the support of an institution which was established in the name of God, and which, by His Divine assistance, will be instrumental in sav-

ing many immortal souls. Daily and nightly the prayers of the dear little boys ascend to the Throne of Mercy for their benefactors. In the Home they look cheerful, happy, and contented. A night-school imparts to them the benefits of a good English education, and the truths of their holy religion are constantly impressed on their young minds. Some of them are enabled so procure honest situations. One word more. Every ragged and shoeless boy, rescued from poverty and crime, is a benefit to society and a triumph to religion. Let the hand of charity and kindness, therefore, be freely extended to the homeless wanderer. Let him be made to feel that he is our brother, and that if he strays from the great Christian family it is our duty to bring him back and help him to live honestly. A cup of cold water, given in the name of the Redeemer, will have its reward.

CHAPTER VIII.

Temperance Societies—Tribute to the memory of Father Mathew—Catholic education in Brooklyn—Blessings of a Catholic education—Necessity for raising the standard of education in this country—Catholic Literature—Writings of Bishop England—Archbishops Kenrick and Hughes—Mrs. Sadlier—Heroism, piety and genius of the Irish people.

THE cause of temperance is not neglected by the Catholics of Brooklyn. Temperance Societies are attached to all the principal Catholic churches, and several public halls are weekly filled by the advocates of temperance.

That those societies should increase in number and efficiency is the earnest wish and fervent prayer of every good citizen, no matter to what religious denomination he belongs. Physically, morally and intellectually, drunkenness is an odious and degrading vice. It enfeebles the body, kills the soul and destroys the intellect. It sinks man immeasur-

ably below the brute creation. It poisons domestic happiness, sunders the ties of friendship and blasts the charities of life. The habit of drunkenness, like every other bad habit, is easily contracted, but once contracted, it binds you with an iron rod. The descent to hell is easy, but to retrace one's steps is difficult. *Facilis descensus Averni, sed revocare gradum—hic labor, hoc opus est.* The cause of temperance advances the cause of virtue and religion. The name of Father Mathew must be ever revered. No rival for fame—no competitor for glory can ever equal him in the grand movement which he inaugurated, and with which his name will be ever inseparably associated. In the name of the God of Hosts he went forth to regenerate the world. With nothing but a stone and a sling, and the favor of Heaven, like the Hebrew youth in the valley, he smote the monster evil which has inflicted more misery on mankind than war, or famine, or

pestilence. To raise the fallen, to lift up the degraded, to shed joy and comfort around homes which drunkenness had made desolate, to make good fathers, good husbands, good wives, good brothers, good sisters — this was the work, this was the mission of the Apostle of Temperance. The good work was not confined to Ireland, it extended to England and Scotland, it crossed the ocean and spread from Maine to California, and from the Atlantic to the Pacific. His spirit still survives him — thousands of zealous disciples teach the grand lesson which he taught his own generation. And from his grave in his green island home beyond the great Atlantic, from his grave in the land where his cradle was rocked and the bones of his forefathers were deposited, a voice seems to be eternally crying out: Be sober and be happy, be temperate, and the little world of home will be a paradise upon earth. Avoid the maddening draught which sinks man be-

low the brute, and those Christian virtues, more beautiful than the muses of classic song, more lovely than the graces of Pagan Mythology, will fight successfully the battle of life and light the way to Heaven. Who that was ever addicted to alcoholic stimulants ever raised himself to an honorable position in society? The drunkard is not only a curse to his own family, but a curse to society. The vast army of crime is recruited from the beer-shop and the gin-mill. Drunkenness fills our jails, our public hospitals, our asylums, our penitentiaries. For the sake of ourselves and our children, for the sake of religion and virtue, we should encourage and patronize the Father Mathew Societies. They are doing good — a vast amount of good, and deserve help and sympathy. They are rescuing hundreds of the young from the degraded haunts of vice. It is cheering to see Irish Catholics devoting their best energies to the advancement of the

great movement commenced by their illustrious countryman. It is inspiring to witness the good accomplished by the brave men whom the vilest calumnies have pursued even to a foreign strand. Let them always love and cherish their holy religion, and that religion will save them from crime and from the contagion of vice. The good Catholic will be temperate and moral ; the indifferent Catholic falls headlong into the abyss of crime and sin. The Catholic who is so ignorant of his faith as to echo the slanders of its enemies, or so wicked as to ignore its teachings, is seldom a good member of society. Rosary Societies are established in all the churches of the city, and a love of religion implanted in young hearts is daily bringing forth good fruits. The influence of good example is great. Piety breeds piety. Great deeds produce great deeds. The brave spring from the brave and good. *Fortes creantur fortibus et bonis.*

Catholic education has kept steady progress with the building of churches in Brooklyn. Catholic parents should endeavor to give their children a good Catholic education. This is the education which teaches the child to respect parental authority, to know and love and serve God, to pronounce with reverence the name of the Blessed Virgin, and bend the knee at the holy name of the Redeemer. The brightest beacons on the path of human progress are the names of men who received a Catholic education. Learned Protestants have again and again acknowledged that education without religion is ruinous. Lord Bacon calls religion the *aroma scientiarum* — the precious perfume of the sciences. Washington, in his Farewell Address to his countrymen, calls religion and morality the only firm pillars of the State and national prosperity. In truth, education without religion is like a sword in the hands of a madman. It is only religious blended

with moral instruction which fulfils the conditions implied in the word education. The system of instruction which excludes religion tends to infidelity, atheism, and materialism. It saps the very foundations of the social structure, for what government can expect obedience from the man who disobeys the laws of God and despises parental authority? Can an atheist be a true patriot? Can an infidel be a pillar of the State? The heroes of the Revolution were Christian men, and the Republic which they founded survived them. The leaders of the first French Revolution were heartless atheists, and crushed for centuries the hope of republican freedom in Europe. Those who sneer at priests and Jesuits should know that the Catholic Church is always the leader of true progress and the nurse of true patriotism. Was Charlemagne the less valiant, because he was the defender of the Holy See? Was Godfrey de Bullion the less chivalrous, because he refused to

wear a crown of gold in the city where our Lord was crowned with thorns ? In the bright catalogue of illustrious Irishmen, whose names fame has blazoned in letters of immortal light, were the great Hugh O'Neill, Red Hugh O'Donnell, Patrick Sarsfield, the less patriotic because their love of country was blended with the love of faith ?

Was Columbus the less successful a navigator because he compelled his crew, morning and evening, to perform their religious devotions when sailing for the New World ? Was Hofer the patriot of Tyrol, the less heroic because himself and his brave followers recited the Litany of the Blessed Virgin on the eve of a great victory ? Was Daniel O'Connell the less eloquent because he always had the crucifix before him in his study ? Did Charles Carroll of Carrollton render less services to the cause of the American Revolution because he was a true and sincere Catholic ? Away with cant and hy-

pocrisy. Away with the ravings of bigotry and fanaticism. Away with the calumnies of men, whose words are the feeble echoes of their own stupid prejudice. The Church—which triumphed over pagan violence and persecution, which purified the philosophy of Plato and Aristotle, which rolled back the tide of Mahometan conquest, which has always defended and maintained the sanctity of the marriage tie, which has survived the attacks and calumnies of every heretic and schismatic and infidel, from Simon Magus down to Voltaire, which has fostered genius and patronized learning, which has elevated, purified and ennobled humanity—the Church, in a word, which is the pillar and the ground of truth, must be also the safeguard of this Republic—the bulwark of American freedom.

This is the Church which alone can stem the tide of corruption—the only rock which can beat back the proud waves of infidelity. A high Catholic education is required to raise

the standard of knowledge and counteract the evil influence of the anti-christian and demoralizing literature, which corrupts youth and destroys the principles of justice, virtue and morality. The principle of self-preservation will make the denominational system of education yet triumphant in this country. The public school system must soon fall to pieces from internal rottenness. Excluding religion, it aims a death-blow at the very existence of the Republic. It is a matter of fact, that men who laud, for private ends, the public schools, send their sons to Catholic colleges and their daughters to convents, thus practically endorsing and patronizing Catholic education. It is admitted on all hands that no flag, save the banner of Redemption, should wave over those temples of learning in which the young mind receives its first bent and final moulding. To cherish, patronize and endow Catholic education, is the solemn duty of every good citizen of this Republic and of

every true friend of American freedom. We may have opposition to combat, and prejudices to soften, and calumnies to refute ; but truth is on our side, and truth shall prevail. *Magna est veritas*, says the apostle, *et prevalebit*. Truth may be vanquished a hundred times, but it shall be ultimately triumphant.

Truth crushed to earth shall rise again,
The eternal years of God are hers ;
While error wounded writhes in pain,
And dies amid her worshippers.

So sang Bryant with all the fires of a true poet. Let Brothers and Sisters, then, who devote their lives to the education of youth, be still patronized by Catholic parents. The heroes and heroines of Catholic education cannot be too numerous. Let St. Francis' College and the College of St. John the Baptist be crowded with Catholic youth. Let there be a generous rivalry in the pursuit of knowledge. Let the daughters of the citizens of Brooklyn flock to the splendid seats

of learning, conducted by the Sisters of St. Joseph, the Sisters of the Visitation, the Sisters of Mercy. Let Catholic literature and Catholic publications receive more encouragement from Catholics. The press in this country exercises a wonderful influence over the people.

Newspapers seem to be the only kind of literature read and studied by the masses of the population. The press, in the hands of good men, accomplishes much good, but in the hands of unprincipled men it is an unmitigated evil. The Catholic press is not sufficiently patronized in America. There is not a single Catholic daily paper in the United States. This is an astounding fact in the midst of Catholic populations. There is no effect without a cause. Catholic intelligence must be elevated and purified. The proprietors of Catholic journals must be more enterprising and persevering. Above all, they must employ on their editorial staff men of

talent, education, high literary repute, and thorough devotion to the Catholic Church. Scribblers will not do. Fifth-rate journalists can never elevate the Catholic press in a literary point of view. Men of acknowledged genius, of eloquence, of varied learning, are required. But Catholic papers, whether sprightly or dull, are infinitely superior to the anti-Catholic and immoral publications which are literally devoured every Saturday night by their ignorant and unsuspecting victims. A good book, a good article on a newspaper, is to the mind what food is to the body. A bad book poisons the mind as unhealthy food poisons the body. In our convents and colleges there are very few professors of English literature and eloquence competent to inspire and foster a taste for refined and elegant reading. This is another evil to which a prompt remedy must be applied. How can young students, male or female, have a literary taste when they have

no distinguished instructors to point out the charms and beauties, the errors and evils, of English literature ? The study of literature and eloquence is a noble and elevating study, and should receive more attention in this country than it receives at present. The standard of education is certainly higher in our Catholic schools and colleges than in the regular State institutions ; but the standard of education in general requires to be raised in America. The most distinguished and eloquent Commissioner on the present Board of Education in New York admitted to myself that we are a hundred years behind Europe in education. Yet, there is no country in the world which offers higher advantages to educated men than this free Republic. The vast industrial resources of the United States are still undeveloped. The territory of the United States is capable of supporting five hundred millions of population. We want all that art and science can accomplish.

Give the people the key that will unlock the treasures of the earth—give them the magic wand which, like the rod of the Hebrew Prophet, will bring forth from the barren rock the pure and living springs of national prosperity—give them that knowledge which will extend the span of human life, and make our country the pride and glory of creation, and give them, above all, a religious education. We may boast of wonderful commercial prosperity ; but what is commercial prosperity without religion, without morality ? A gilded sepulchre, fair to the eye, but a festering mass of human rottenness inside.

Those to whom the charge of instructing the young is assigned, have a sacred duty to perform. Yet a few years, and the children who attend our schools will be the governors of the country. To govern well and wisely, it is necessary that they receive a Christian education. The fate of the Republic will largely depend on them. “ All,” says Aris-

totle, "who have meditated on the art of governing mankind, have been convinced that the fate of empires depends mainly on the education of youth." But the Stagirite did not complete his education at the age of fourteen, or sixteen. He was a student to the end of his life. He plucked fruit from every branch of the tree of knowledge. Even the Pagans loved learning. Catholic progress in America has at least kept pace with commercial and national progress, but we have yet to build up a Catholic literature. Great workers have already appeared in the field. Men of giant intellect have already laid the foundations of Catholic literature broad and deep. Three illustrious Irish prelates have already twined the laurels of literature around the brow of the young Catholic Church of the United States. It is impossible to mistake the names of Bishop England, Archbishop Hughes, and Archbishop Kenrick of Baltimore. Bishop England was the

Bossuet of the American Church. It seemed as if a hive of bees came to his cradle, as to Plato's, to leave upon his lips the graces of an irresistible eloquence. Wherever he was announced to preach, thousands of every religious denomination flocked to hear him. He had the universal knowledge which is the foundation of eloquence, and the genius which constitutes the divinity of speech. Learning waited on him, like a handmaid ; but the fire, light, and inspiration came from above. His writings should be read and known, for he shone in his day with extraordinary lustre.

The mind of Archbishop Kenrick was a treasure-house of knowledge, filled with the lore of every age, and every tongue and every nation. His theological, scriptural and historical contributions to Catholic literature display a grasp of mind and a fund of knowledge worthy of the Isle of Saints and of scholars. His industry was unceasing,

his activity indefatigable, his fertility of intellect inexhaustible. He needs no sculptured marble, nor elaborate panegyric to perpetuate his memory ; his name will live in the page of history—in the works he has left behind him.

Archbishop Hughes was the Hildebrand of the American Church. Possessing great controversial powers, he was always the champion of his faith. He was assailed with fragments of rock, but he replied with mountains, and Pelion heaped upon Ossa. Mighty men of the pen attacked him, but their ignominious defeat proved his power and confessed his strength. Great men hallow a people, and lift up all who live in their time. Archbishop Hughes lifted up his countrymen—his fellow-Catholics in the eyes of the American people. In ascendancy and force of character, he stood alone among the prelates of America. He was fearless in defence of truth. He possessed that moral

courage which, in defence of right, would withstand a world in arms. Peace to his ashes! I would rather converse with his dust than read the best compositions the hired calumniators of the Irish race ever penned. I would kiss the volumes which Archbishop Hughes, Archbishop Kenrick and Bishop England have written as devoutly as I would the sword of Sarsfield or the harp of Moore.

It would be vandalism to forget the labors and triumphs of those great men—eminent in every virtue which can adorn humanity. Archbishop Spalding, who has won laurels in the field of Catholic literature: great in eloquence, great in learning, great in industry, the mitre of Carroll and Kenrick has lost none of its lustre on his brow. Cheered by the example, inspired by the teaching, and encouraged by the industry of such gifted men, let us strive to be worthy of them. It may not be given to us to emu-

late their genius, to speak with their silvery tongues, or tread the bright path of their glory, but it is given to each and all of us to imitate them in their apostolic zeal, their love of truth and justice, their generous instincts, their high aspirations, their piety and humility. We can read their writings, and if we cannot catch their inspiration we can at least treasure in our memories a few of their thoughts—their Catholic ideas. We can patronize Catholic literature, we can honor the men and women who are adding to it. Among the women who have rendered good service to the cause of Catholic literature in America, the honored name of Mrs. Sadlier should not be passed over in silence. This gifted Irishwoman has made the novel Catholic, and her writings and translations entitle her to the gratitude of Catholics. She has the fire and fancy, and wit and humor, of her race. She loves her faith and defends it. She is proud of her

ancestry, and she always sustains the character of her countrymen. She is not the first distinguished literary woman Ireland has produced. Miss Edgeworth and Lady Morgan were honored in their generation, and Miss Cusack (the Franciscan Sister), and Lady Wilde (Speranza) are still living on Irish soil. Well might Ireland be called a land of genius. There is no country with which I am acquainted, that has produced, under the most unfavorable circumstances, greater men. I do not refer to those halcyon days “ere the emerald gem of the western world was set in the crown of a stranger,” when the golden lamp of religion shone bright and serene, and hallowed with its heavenly light every hill and valley, from the Giant’s Causeway to Cape Clear—when the muses forsook their haunts in Helicon and Parnassus, and found a home in the green hills of Erin—when the schools of Armagh, Bangor, and Clonmacnoise re-awakened the echoes of the

Academy and Lyceum, when the Christian world with one voice gave Ireland the proud title of *Insula Sanctorum et Doctorum*. I do not refer to the memories of those by-gone days, though they are life, light, and music to me. I speak only of the present. To-day, the Irish people are scattered over the globe. The sounds of their footsteps are heard on every highway, their sickles gleam on every harvest-field, their swords flash victory on every battle-ground, their voice is heard in every Senate house in which the English language is spoken, and the prayers of their missionaries salute the morning sun in his circuit round the globe.

There is no land so barbarous, no nation so uncivilized as not to have raised trophies to Irish valor, and monuments to Irish genius! England in her proudest edifice has raised a pedestal to the fame of Irish genius. Who gave to England her Burkes, Cannings and Wellingtons, to France her McDonalds

and MacMahons, to Austria her Nugents, to Spain her Blakes and O'Donnells, to America her Corcorans, Calhouns, Jacksons, Sheridans Kearneys, Moylans and Meaghers ? Ireland. And she often rewarded by the foulest ingratitude—by slander and calumny ! Wendell Philips, who may be taken as the highest specimen of educated American intelligence, has acknowledged that he has heard the most eloquent speakers in the Old and New World, and that the different excellences of all were concentrated in O'Connell. There is no field of literature, no region of thought, no walk of philosophy but is adorned by Irish names. The men whose eloquence shook the spheres, whose genius poured forth strains worthy the inspiration of the gods, whose voice was ever raised for right and justice—Burke, Sheridan, Curran, Plunkett, Bushe, Grattan, Flood, O'Connell and Sheil—were Irishmen. In history Ireland can boast of the Franciscan annalists, of Wadding, Keating and

Mitchel ; in philosophy, of Boyle and Berkeley, Callan, and Ross ; in poetry, of Goldsmith, Moore, Lover, Griffin and Davis ; in novel-writing, Carleton, Lever, Miss Edgeworth, Banim and Mrs. Sadlier ; in antiquarian lore, O'Donovan and O'Curry ; in painting, Barry and Maclise ; in sculpture, Hogan and Foley ; in chemistry, Kane and Sullivan ; in theology, Murray, MacHale and Kenrick. We should know and cherish our antecedents. Educated Americans are seldom prejudiced against Irishmen ; and the ignorance which breeds prejudice is becoming more enlightened. I could visit the graves of Washington, Jefferson, Franklin and Adams with the same interest and veneration as Senator Sumner, because they belonged, not alone to this country, but to humanity. The same might be said of the great Irish names I have mentioned. When Washington visited the grave of De Kalb, he exclaimed with generous emotion ; "so, there lies the brave De

Kalb ; the generous stranger, who came from a distant land to fight our battles, and to water with his blood the tree of our liberty. Would to God that he had lived to share with us its fruits."

How many brave Irish officers fell in the late war, whose graves were not visited by the successors of Washington, and whose families were neglected by the generals of the Republic ! I fear that the spirit of the heroes of the Revolution is fast dying out, and that the staff of Franklin and the sword Washington have not the magic influence which they once possessed. But I am digressing from my subject. I express my honest convictions frankly and fearlessly. If this brief sketch of catholicity on Long Island and the remarks suggested by the subject kindle the emulation of genius or the flame of patriotism in the youthful heart ; if it stimulates Catholic zeal and prompts fresh exertions, I am adequately rewarded.

I have learned with wonder the great things which priests and people have done together in an amazingly short time. I have endeavored to be just to each of the religious Orders. I have made it my business to become acquainted with them. I know the glorious work they are doing, and am proud to bear testimony to it. I conclude by saying—God bless the Bishop and priests, God bless the Religious Orders and the people of Brooklyn.

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